

the Alliance Weekly

MAY 15, 1957

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TE (N.C.) CHAMBER OF COMMERCE

A FINE OLD HOME IN CHARLOTTE

Sixtieth General Council

Charlotte, North Carolina, May 15-21



DR. HARRY L. TURNER

A message from the President

Materially it was as grand as man could desire. But suddenly it became alive and remained alive, a building aflame with God, a type of the coming of Jesus Christ in the midst of the world. What gave it this meaning—God in the midst? It was the Spirit of God. He directed in its construction. He filled it with His presence on its completion.

There was a man called Jesus of Nazareth, known as a carpenter's son. He possessed nothing that men strive for in greatness, yet He had everything that men dream of—wisdom, holiness, power in all their perfections. He throbbed with life, abundant life. Why? The Scriptures give the answer. His body was conceived in the womb of Mary by the Spirit of God. He had the Spirit without measure. He preached in the power of the Spirit. He taught by the Spirit of God. He cast out demons by the Spirit of God. He offered Himself by the Spirit to release life from His body at the crucifixion. He was raised by the Spirit in the very same body that was crucified. He was eternal life on display.

Who has not read the Book of Acts with bated breath? Here we have an amazing record. Ordinary men, persecuted men, with none of our modern equipment and means, turning the world upside down. Life, abundant life, was theirs in the midst of a dead religious world. "Such as I have give I thee," they said to a sin-sick world. Can any reader of the Book of Acts, no matter how casual his reading, doubt the secret? It has been well said that this Book could be aptly entitled the "Acts of the Holy Ghost." The Spirit moved upon the dead to give them life.

What is it that makes men, dead in sins, suddenly vibrate with eternal life? It is something more than Christian doctrine, proper as that is. It is more than ritual, proper as that is in its place. A Christian profession can be an empty thing, even Pharisaical. It is simply this: Jesus Christ said if a man is to enter God's kingdom he must be born of the Spirit. Dead men are made to live, to love God and to love their fellow men, all by a Person, a divine Person; not doctrine but the Spirit of God.

By the time these lines are read, the representatives of The Christian and Missionary Alliance will be meeting in Council. Will it be just another Council? Or shall it be said the Spirit of God moved upon us? Left to himself, man slips back, degenerates; life ebbs. Nothing has ever been proposed by God to be a substitute for the life-imparting Spirit. Shall we try to simulate life from above or shall we enjoy the freshness of life begotten of the Spirit of God?

About 100 years ago Edwin Hatch wrote this hymn:

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldest do.

The Spirit of God Brings Life

"The Spirit of God moved upon the face of the waters."

This declaration is unveiled as the first detailed event in the history of our earth and world.

We accept the doctrinal statement of a Triune God with the Spirit as the Third Person in the Trinity. Yet here as it is expressed in this first revelation, the Spirit is the Second Person. This is worthy of thoughtful reflection.

Whether or not the words "without form, and void," refer to a previously occupied earth, the fact remains there was no life on the earth. Equally true is that upon and after the Spirit's moving there was life, ordered life, abundant life and the highest forms of life.

Without these opening chapters in Genesis, all would be guesswork concerning our origin. Important as this is, might there not be another purpose in this statement, "The Spirit of God moved upon the face of the waters"?

As set forth in the Scriptures, the operations of the Spirit are varied and His manifestations many. But the first use of any peculiarly scriptural word or phrase gives the basic meaning for all subsequent usage. Here we meet the Spirit of God for the first time in recorded history. His work was to produce life where there was no life. True, it might have been even to give life to the dead. Is that not basic to all that follows in the unfolding of the mission of the Spirit?

All through the Scriptures there is woven in the divine fabric this fundamental phase of the work of the Spirit of God. It is the Father who orders. It is through the Lord Jesus Christ alone that the divine proposals are possible. It is the Spirit who effectively applies life ordained by the Father and made possible by Jesus Christ.

In the history of Israel there was a tabernacle to be designed, manufactured and erected in the most unlikely place, the wilderness, according to the Book of Exodus.



1957 THE EDITORIAL VOICE

THE SIN QUESTION AND THE SON QUESTION

A generation ago when the deity of Christ was under attack from several directions at once and was being stoutly defended by Bible-believing Christians everywhere, a little aphorism was often heard uttered with emphatic finality: "It's not the sin question, it's the Son question!"

This was a short way of saying that the great problem before the human race was not its sin but its opinion of Jesus Christ, and that the disposition of the individual soul on the final day would be based not upon its relation to sin but upon its having accepted the deity of Christ as an article of faith.

If we take into consideration that this saying was a blunt sword forged for the heat of theological battle we can understand its popularity and sympathize with those who swung it so boldly against the enemies of truth; nevertheless we need not overlook its weakness nor accept it as a complete truth, which it certainly is not.

One count against this aphorism is that it *is* an aphorism. If great truth could be compressed into an epigram we have several hundred pages of Scripture to account for that need never have been written. I shy away from every effort to expound difficult doctrine by means of a pious quip; it's just too neat and at best can present only one facet of the truth, leaving the other two or ten or fifty facets hidden from view.

We'll pass over the alliteration, which is of course wholly artificial and only one degree removed from a pun, and state simply that the whole thing is false to the facts. Granted that solid truth *might* once in a rare while get itself crammed into an epigram, and even that the epigram might conceivably contain a pun, this "not the sin question but the Son question" is still not true. It dismisses too lightly something that God takes mighty seriously; viz., the fact of human sin and the solemn responsibility of every man for the sins he has committed.

The idea that since the emergence of Christ into our world there is no longer any sin problem is completely preposterous, and not less so is the notion that the approach of the lost man to God is theological instead of moral. Yet this is what the not-the-sin-question thing has taught the religious world to believe. This idea has been expanded, extended and illustrated in

how many thousand sermons over the last fifty years till it has become part of the total belief of evangelical groups all over the world. I have personally heard earnest men tell their hearers that they need never fear being sent to hell because of their sins; that the only thing that could possibly condemn them is their failure to "accept" Christ. Thus the whole terrible sin question has been reduced to a theological technicality, and sin itself, that damning and destructive enemy of God and men, has been whitewashed and rendered tolerable, contrary to the whole spirit and mood of the Scriptures and to the beliefs of Christians since the days of the apostles.

Regardless of what men may say, we are still face to face with the sin question, and no man who has neglected to deal with his sins can even remotely understand the question of the deity of Christ and the mystery of the Godhead. Until the sinner has been brought before the bar of God and convicted of personal guilt, any notions he may have about Christ are bound to be academic, nothing more, and wholly unrelated to life.

One deadly result of our failure to face up to the fact of sin is the widespread moral insensitivity which characterizes Christians these days. Because there is only a Son question and not a sin question at all, there is little or no repentance required as a preparation for saving faith. The new convert accepts Christ and adopts a certain easy code—a bit above that of the irreligious world, to be sure, but infinitely below that of the New Testament. The nerve has died in the Christian conscience and the sin that would have driven our Christian fathers to their knees in a paroxysm of repentance leaves us almost untouched. It's lots easier to shift the whole thing over to the "Son question" and escape the pains of repentance. Lots easier, but extremely dangerous, and this latter is what we appear to have forgotten.

This piece will appear in the Council issue of **THE ALLIANCE WEEKLY**, and while I have not seen the agenda and so do not know what problems will be brought before the delegates for their consideration, there is one question which I am sure will not engage their attention: that is the Son question. Thank God the matter will never be brought forward. Of the hundreds of delegates who will be present not one will have any doubt about the person and work of Christ. No time will be wasted debating the question of Christ's deity. That will be taken as a matter long ago settled and every other item on the agenda will be discussed in the light of it.

But I fear that the sin question, and for another reason, will not be brought up either. It too will be taken for granted, and that will be our weakness. God confirmed the deity of His Son by raising Him from the dead, so that matter is settled. But the sin question is a constantly recurring one. It is never settled till we deal with it personally by true repentance and a thorough repudiation of all iniquity. It might be well for the delegates to think this over.



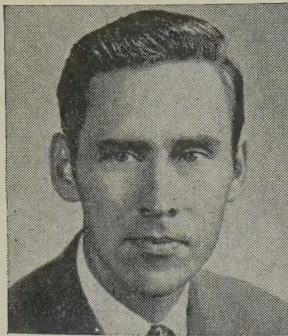
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The Charlotte Council

The sixtieth General Council of The Christian and Missionary Alliance meets this year in North Carolina's "city of churches." Charlotte presently has nearly four hundred places of worship, and has long had the reputation of having more churches per capita than any city in the world except Edinburgh, Scotland. Rich in historic heritage and continuing in the same vigorous spirit, the city is preparing for greater growth and achievements in the future.

Business sessions of the Council, the four o'clock services and the opening and closing evening meetings will be held in the First Baptist Church, of which Dr. C. C. Warren, president of the Southern Baptist Convention, is pastor. This church has an enviable

Sunday school, with 44 graded departments consisting of 160 classes. Some 400 teachers and officers minister to 2,750 students in the main school and 1,107 in six mission Sunday schools. The new educational building is among the South's most modern and commodious structures.

Preceding the formal opening of Council there will be a combined leadership conference for youth and Sunday school workers. Delegates and visitors are invited to attend this meeting at 1:30 P. M. (EST) on May 15.

Rev. H. P. Williams, pastor of the Missionary Tabernacle, will be chairman of the service at 7:30 P. M. The speaker will be Rev. Charles A. Epperson.

Dr. J. Sidlow Baxter, noted preacher and Bible teacher of Edinburgh, Scotland, will speak three times: at 4:00 P. M. on May 16, 17 and 18. Dr. Baxter trained for the ministry in Spurgeon's College, England, and for over twenty years has been pastor of Charlotte Chapel in Edinburgh.

The evening meetings (May 16-19) and the services on Sunday will be held in the Park Center Auditorium. Dr. C. C. Warren will address the Council on Thursday at 7:30, and the Friday evening sermon will be given by Dr. J. T. Zamrazil. Nyack Missionary College, Nyack, N. Y., will present a program of music on Saturday evening.

President H. L. Turner will bring his annual message to the Council on Sunday at eleven o'clock, and in the afternoon Dr. R. R. Brown will conduct the missionary meeting. With a hundred missionaries in costume and a lively presentation of the present challenge of missions, this is one of the outstanding services of the Council.

A musical prelude to the evening service (at 7:15 P. M.) will be given by Toccoa Falls Bible College. Dr. A. W. Tozer will bring the message.

The speakers on Monday will be Rev. D. T. Anderson at 4:00 P. M., and Rev. C. H. Erickson at 7:30.

Missionary speakers are: Thursday, May 16, Rev. Robert M. Chrisman, Area Secretary for India and the Far East; Friday, Miss Carolyn Griswold, Tribes of Viet Nam, and Monday, Rev. Arnold Ratzloff, French West Africa.

Sunrise prayer services (6:30-7:30 A. M.) will begin each day. On Friday morning at nine Rev. H. E. Nelson, Home Secretary, will conduct a prayer service, followed by the Communion service at ten, with prayer for the sick at eleven o'clock. This service will be in charge of Rev. W. G. Weston.

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THE ALLIANCE WEEKLY

Was Jesus Christ truly subject to the same temptations that we are? Is it possible, with human limitations, to be victorious?

Like As We Are Yet Without Sin

By ROBERT W. HAM BROOK

In these days of neither-cold-nor-hot fuzziness, it is common to hear people questioning the accuracy of the Bible portrait of Christ. A young serviceman reflected this trend when he asked if Christ really had our human limitations. The Scriptures say He did, but still some Christians like to think that Christ had something as a man which none other now possesses or ever possessed.

Paul used strong words when he wrote to the Philippians concerning the restrictions which the Lord put on Himself when He came to live in a human body. Here is what he says: "Who, being in the form of God, . . . made himself of no reputation [emptied Himself], and took upon him the form of a servant [slave], and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him." The Holy Spirit never used as a spokesman anyone who questioned the reality of the manhood of Christ.

Further testimony as to the Saviour's humanity is found in these words inspired by the Holy Spirit: He is "touched with the feeling of our infirmities" because He was "in all points tempted like as we are, yet without sin." His thirty-three years in this world clearly reveal Him as Christ Jesus the Man.

It was while Adam's heart pumped the original God-given blood through his veins that he disobeyed the direct commandment of God. From that day to this, the result of Adam's sin has been transmitted through the

blood, for "the life . . . is in the blood." The Book says, "By one man sin entered into the world." In contrast to the descendants of Adam, Christ was conceived of the Holy Spirit and therefore had not in Him any of the life originating in the blood of fallen man. To have offered on Calvary blood which came down from Adam could have brought atonement for sin to no man. Therefore, the "only begotten Son" of God had to have a body like unto Adam's *before* he disobeyed God. And the Saviour, in that body, met every temptation to which Adam was subjected, but without sin.

The urge to disobey God, as presented to Adam and Eve by Satan, is stated in the plain language of Genesis. Turning from God, and in consideration of self without God, the forbidden thing became "good for food, . . . pleasant to the eyes, . . . to be desired to make one wise." The beloved apostle, John, elaborated on these three items in his first letter as follows: "If any man *love* the world, the love of the Father is not in him. For all that is in the world, the lust [strong desires] of the flesh, and the lust

[strong desires] of the eyes, and the pride of life, is not of the Father, but is of the world." Into this world came the Christ with a body like Adam's before the Fall. In His human body, in His life among men, He met every temptation included under the lust of the flesh, the lust of the eyes and the pride of life without deviation from the will of God. Glimpses into His earthly life show how real were the testings which parallel ours.

Following the high moment of Christ's baptism and the coming on Him of the Holy Spirit as a dove, the Spirit led Him into a barren, forsaken place to be tested by Satan. After forty days of fasting, He was hungry. At this point Satan used hunger as preliminary to a series of tests beginning with the lust of the flesh and ending with the pride of life. Each test had to do with the self-life and independence from God. Dominating was the physical need, which Satan suggested the Saviour could satisfy by forsaking God's plan for Him as a servant and using power which He could command to satisfy His physical wants. Skillfully thrusting the Sword of the Spirit, which is the Word of God, Christ drove Satan off.

The next suggestion was to show off by doing an exploit, jumping off the Temple itself. Such a feat, supposedly in harmony with the promises of God, would have been nevertheless for self and consequently an act independent of God. Again Christ showed His mastery of the Sword of the Spirit, and Satan was defeated a second time.

Then came the climax. If Christ



Dr. Hambrook is president of Honolulu Bible College and Seminary in Hawaii. Although he retired in 1949 from an active career in the educational field, he is, by his own confession, busier than ever. He served seventeen years as a staff member of the U. S. Office of Education in Washington, D. C., became Director of Training for Higgins Aircraft, New Orleans, and then went to Ethiopia as Chief Educational Adviser to the Emperor, spending four and a half years in that capacity.

would become a servant of Satan and be subservient to the Prince of this world, He could have His kingdom without the cross. The pride of life then would be satisfied and the need for humbling Himself and being obedient to death, even the death of the cross, would be avoided. Yes, these tests were real to the Man, Christ Jesus, but He met them and was "without sin." Satan, defeated completely, left Him, and angels ministered to His every need. God is faithful.

Even the birth of Jesus brought upon Him testings beyond those of other men. History records no entrance of a child into the world under more distressing or more humbling circumstances than when Christ was born in a manger. Throughout life, the finger of scorn pointed to the supposed circumstances of His birth. His bitterest enemies said, with a sneer, "We be not born of fornication." But He, knowing that Isaiah had said that the Lord's sign would be "a virgin shall conceive, and bear a son," ignored the accusation and the sting which was intended. At the age of twelve, in the Temple at Jerusalem, He deflected His mother's reference to Joseph as His father by saying, "Wist ye not that I must be about *my* Father's business?" From the time He could understand and until the end of His life He, as the oldest in the family, faced the question of His mother's good name and the character of His supposed father. His declaration "Before Abraham was, I am," brought to Him the threat of stoning. Like as we are, yet without sin He met the test.

The One who "emptied himself" occupied no spacious mansion with a bevy of servants, multitudinous conveniences, elaborate furnishings, appetizing meals and other luxuries. In His own words He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He who made the worlds was "made flesh, and dwelt among us," but had to forego the ordinary securities of the foxes and the birds. In other words, He considered those things

subservient to the will of God which had to do with the desires of the flesh, the desires of the eyes and the pride of life. Something of that same spirit was displayed by men who lost their lives in an effort to present the gospel to the jungle Indians in Ecuador. They were killed by the ones for whom they gave their all.

Jesus did not seek education or training in order to avoid the use of His hands in some common toil. As a man with a message, He promoted no great campaigns to thrill huge crowds with His voice, to load His pockets through the gifts of friends and admirers and thereby provide sumptuous living for Himself and His family and to secure a lasting memorial for Himself. His neighbors were familiar with the little carpenter shop on a narrow street in Nazareth as, with the sweat pouring from His healthy body, He fashioned the common wooden articles needed in His day. He was satisfied to forget those things which satisfied the desires of the flesh, the desires of the eyes and the pride of life. He showed no evidence of coveting the things which are in the world.

And He traveled as did others of His day in modest manner. No royal chariot with fiery, champing horses took Him on His journeys. He could command no superpowered automobile to take Him places. No multi-jet aircraft took Him to see the world. The nearest He came to a motorcade took place just before His cruci-

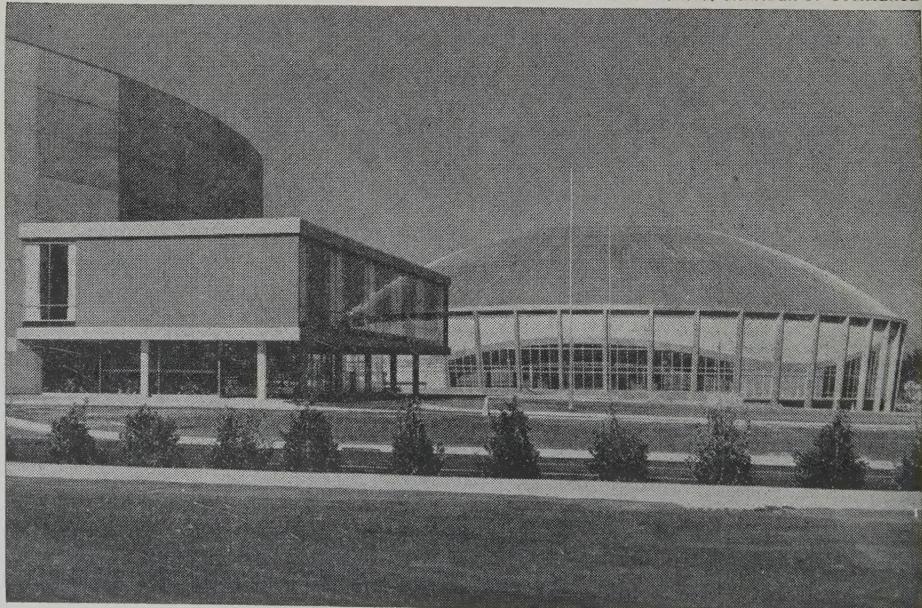
fixion when He came into Jerusalem on a lowly donkey at the head of a happy but motley throng shouting His praises. But the authorities gave Him no "keys" to the city. On foot He journeyed from place to place in His varied ministries.

John, in his Gospel, gives us a picture of Him too exhausted from walking the trails to go with the disciples to buy food in a village near Samaria. Instead, He sat by the well, thirsty and tired, but with neither rope nor pail with which to get Himself a cool drink from the deep well. Instead of angels coming to minister unto Him, He found refreshment in ministering to the wants of a heart-thirsty, much married, unhappy woman, who came to draw water from the well. He, about His Father's business, overcame the ordinary desires of the body, the eyes and pride.

But how did He meet the greatest tests of all when He met Satan's full attack at Calvary? After Gethsemane, where "his sweat was as it were great drops of blood falling down to the ground," and where He said to His Father, "Not my will, but thine, be done," He told His disciples that, if He would ask, His Father would send Him more than twelve legions of angels. Other men would have jumped at the possibility of sidestepping all that the cross involved, but the Father's will meant more to Christ than satisfying the desires of the flesh, the desires of the eyes and the pride of life.

(Continued on page 8)

CHARLOTTE (N.C.) CHAMBER OF COMMERCE



Charlotte's progressive spirit is shown in the modern architecture of Ovens Auditorium and the Coliseum. Both buildings are outstanding in their appointments and decor.

Apostasy and Apathy

"Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." "Because iniquity shall abound, the love of many shall wax cold."

By REV. JAMES E. DAVEY

WE do not have to be specialists in the field of prophetic study to see all about us things the Word of God mentions as characteristic of the secular and religious world in our generation.

The two Scriptures quoted above seem to epitomize the whole drama being enacted before our eyes. The first one indicates that there will be a departure from the historic faith of the first century Christians. The result of this departure is not only a denial of practically all the basic tenets of the historic faith but also an acceptance of devil-directed religion. The warnings of the Book against those who would thus seduce the true flock of God are many. Most of us with complete smugness will thank God that our orthodoxy has survived all such attacks. No taint of modernism or liberalism or even neo-orthodoxy has ever invaded our well-kept theological garden or shaken the foundations of our spiritual house.

The second text presents a word of warning as it fell from the lips of the Son of God who, looking down the avenues of time and seeing the whole end-time world situation as it particularly related to His Church, said, "And because iniquity shall abound, the love of many shall wax cold."

Here then we have two spiritual defections that are to mark the climactic end of this dispensation of the grace of God. The first defection is doctrinal; the second is devotional. The first relates itself to apostasy; the second to apathy. The first is destructive of faith; the second is disastrous to fellowship.

In His message to the church at

Ephesus our Lord said: "I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). Now the church at Ephesus was in many ways a great and thriving church, but the all-seeing eye of Him who holds the seven stars in His right hand perceived the fatal flaw in her armor against the attacks of the Evil One.

Departure from our first love constitutes a break in our personal devotion to and communion with Christ. It is the heart that feels the warm throb of a personal affection for the Christ of God which enters into the secret and sacred place of adoring worship. The heart afame with such a love needs no soft music, stately ritual, stained glass windows or a well-robed priest to lead him to the banqueting house of the King. The fettle of his soul is keen with spiritual desire as he cries in the raptured words of the poet,

*"Here I'll raise my Ebenezer,
Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home."*

But to the one who has once known such holy joys and then lost them the words of another hymn are apropos:

*"How tedious and tasteless the hours
When Jesus no longer I see!
Sweet prospects, sweet birds and
sweet flowers,
Have all lost their sweetness to
me."*

Departure from our first love also constitutes a spiritual disqualifica-

tion for Christian service. To some people it might appear strange that when Jesus met Peter on that memorable postresurrection occasion recorded in John 21, He did not say to him something like this: "Simon Peter, do you still believe that I am the Son of God?" If orthodoxy were to be the supreme test of our qualification for service then this might well have been the word our Lord would have chosen. But no. He said "Simon, son of Jonas, lovest thou me more than these?" In a threefold affirmation of that thrice-asked question which was so searching, searing and soul-baring, our Lord said to Peter, "Feed my lambs. . . . Feed my sheep."

Let us hasten to add here that soundness of faith is an essential for any acceptable Christian service, but it is not the only one nor indeed the chief one. Nor is God's appraisal of men made on the basis of their academic attainments or their natural gifts or aptitudes, but on the depth and endurance of their love for Christ. The sheep must be fed and the lambs must be carefully tended, but such ministries can only be safely entrusted to those who feel the heartbeat of the Great Shepherd. He saw the multitudes and wept over them. May we add also that in the illustrious lists of those whose names remain as a sweet savor in the annals of the Christian church all had one common meeting ground. They were greathearts in the holy art of love.

A heart that has lost its love becomes the breeding ground of a languishing spiritual obedience. Jesus said: "If a man love me, he will keep my words." It is reasonably safe to

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say that in a large majority, if not all, of those cases where Christian men and women swing violently out of line with the will of God, the root of their defection is at work in the realm of the affections before it becomes manifest in the realm of the will.

There are at least three governing motives in this matter of obedience, and while they may overlap each other we will look at them separately. The first, and I would say the basest, of these motives is fear. (My reference here is not to godly fear.) A man keeps within the law, not because he regards either the law or the lawgiver, but simply because he fears the stated or implied penalty for its violation.

The second of these motives is that of reward. This may be a shade higher ground, but not overly much. We obey because it is profitable to do so. We are told that God will bless us if we do certain things such as tithing our income, attending church, reading the Bible and numerous other things in this category of religious activity. Since we want the blessing of God, and this is the way to secure it, then the only thing to do is obey. The third and high-

est plateau on this mountain of obedience is the obedience that is the child of love. The thing of first importance which God said to man was this: "Thou shalt love the Lord thy God with all thine heart . . ." The keeping of the other commandments is predicated on the keeping of this one. When men do this then they will find indeed that His yoke is easy and His burden light.

It is trite to say that iniquity is abounding. We are all too much aware that it is so. Ours is a perverse and wicked generation. The evil of the world invades the secret places of our lives and will strangle the holiest desires and extinguish the purest fires within unless we are nourished by that stream of unalloyed grace and love that flows from the heart of God without ceasing into these poor sinful but redeemed hearts of ours. When in response to such love our spikenard boxes have been broken at His feet in abandonment of love, the aroma of that offering and service will reach to and fill the entire house.

"Burn on, O fire of God, burn on . . . Prepare me for the testing day." ◆◆◆

Like As We Are . . .

(Continued from page 6)

Look at Him! Exhausted after the struggle in Gethsemane, betrayed by all, forsaken by one of His own, accused by liars, mocked at and jeered by the mob, bleeding and lacerated by scourging, a crown of thorns on His brow, spittle on His battered face. Think of the nails in His hands and feet, and the hours of agony in the presence of the gaping, sneering, unsympathetic mob while He bore our sins on the tree.

He had recently prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He could have spoiled this prayer by calling on the angels to prevent the physical suffering. He could have taken the challenge, "He saved others; let him save himself," by coming down from the cross to satisfy, with a sign, the desire of the eyes. He could have succumbed to Satan by forsaking the cross in order to reign immediately under the dominion of Satan. All this would be possible if He would deviate from the Father's will and serve Himself. We look in speechless wonder at the Word made flesh. But how was it that He was like as we are yet without sin?

Being made in the likeness of sinful flesh, He must have had some reasons for victory over the lust of the flesh, the lust of the eyes and the pride of life. God could not have brought glory to a defeated Christ.

I believe the secret is fivefold: (1) He allowed nothing to break the fellowship He had with the Father. (2) The position of the "self" made possible the filling of the Spirit. (3) He accepted the full authority of the Scriptures, spoke on the basis of their authority and used the Sword of the Spirit effectively. (4) He allowed nothing to hinder His prayer life and often dismissed crowds in order to go apart to pray. (5) His Father's business was always His first consideration.

He allowed no physical comforts, startling exploits, or personal ambitions to come between Himself and His Father, or to hinder the work for which He came. "Like as we are, yet without sin." ◆◆◆

Redeem the Time!

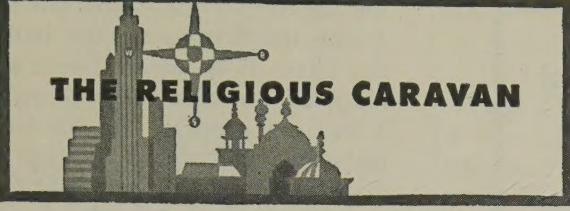
Redeem the time, for the days are evil!
It rings o'er the earth with its notes sublime;
'Tis the voice of God to His slumb'ring people;
Redeem, redeem the time.

Redeem the time, for the days are solemn,
And the crisis hour of the world is near,
The mystic scroll is unfolding swiftly,
The Lord will soon be here.

Redeem the time, let us send the gospel
To the farthest bounds of the human race;
Over all the world let us spread the tidings,
While lasts our day of grace.

Redeem the time, let us send the message,
And oh, let our lives be more sublime;
With a soul on fire and a life in earnest,
Redeem, redeem the time.

-A. B. SIMPSON.



THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

AT HOME

ICEF plans four regional conferences: Rev. Franklin F. Ellis, director of International Child Evangelism Fellowship, announced that four regional five-day conferences have been scheduled for 1957: May 6-10, Fresno, Calif.; May 27-31, Dayton, Ohio; July 8-12, Greenville, S. C., and July 15-19, Estes Park, Colo. Spiritual Emphasis Week, March 25-29, featured messages by Dr. J. Vernon McGee, pastor of the Church of the Open Door, Los Angeles, at the ICEF Institute in Pacific Palisades.

EFMA elects L. L. King vice-president: The Evangelical Foreign Missions Association, in annual convention April 2-4 at Buffalo, N. Y., elected Dr. Eugene Erny as president; Rev. L. L. King, Foreign Secretary of the C. & M. A., as vice-president; Rev. O. Ralph Isbill, secretary, and Rev. Henry Evenhouse, treasurer. Two new missionary agencies were voted into membership: Worldwide Evangelization Crusade, Fort Washington, Pa., and World Gospel Crusades, Los Angeles.

Graham opens New York campaign: Interest in the Billy Graham New York Crusade, opening May 15 in Madison Square Garden, surpassed all expectations. Approximately 1,500 ministers had pledged themselves and their churches to active support. This represents the largest pre-Crusade participation for any such campaign. The enrollment of prospective counsellors in the nine-week training program also represented a new record. An average of just over 4,000 trainees were in attendance during the first four weeks of classes. Statements in the press on April 24 and 25 urged Catholics to "shun" the meetings as a "danger to the faith."

Protestants asked to join Wesley observance: Protestant churches across the country have been asked by the Hymn Society of America to join in a series of regional hymn festivals this year to mark the 250th anniversary of the birth of Charles Wesley. A brother of John Wesley, founder of Methodism, Charles Wesley was a famous hymn writer. He was born in England on December 18, 1707, and died in 1788.

ABROAD

Missionary couple adopt son of Borneo head-hunter: An American-Dutch medical missionary in West Borneo and his wife have adopted the three-year-old son of a Dyak head-hunter and are rearing him to become a Christian

leader some day among his own people. Rev. Dr. John G. Breman saved the boy's life when, as an infant, he was given up for dead by his father and Borneo witch doctors. He and his wife brought the baby to their hospital-mission and nursed him back to health.

Mennonites set world conference theme: The sixth Mennonite World Conference, to be held at Karlsruhe, Germany, August 10-16, will have as its theme "The Gospel of Jesus Christ in the World." Participants will include delegates from Indonesia, South America, India, France, Canada, Holland, Switzerland, Germany and the United States. Church officials expressed the hope there would be representatives of the Mennonites in Russia.

French Protestants plan mass media center: A Protestant center of mass media techniques will be established by churchmen working in the fields of radio, television, movies, sound recording, press and publicity. The decision was made at a conference in Bievres, near Paris, attended by more than fifty Protestant experts in these fields. A nine-member committee was named to draw up statutes that will be presented to a general meeting.

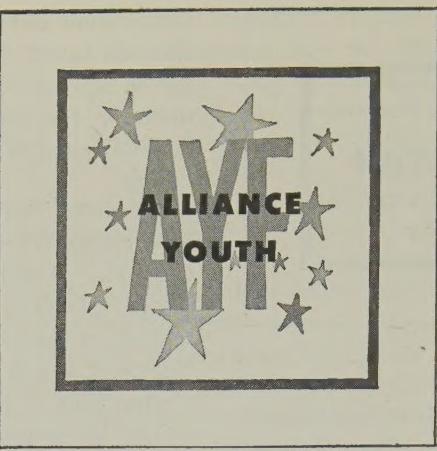
East German bishops back Dr. Dibelius: Communist attacks against Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany (EKID), were branded "unjustified" by the East German Bishops Conference which met in West Berlin. The conference referred especially to Communist denunciation of Bishop Dibelius following the recent establishment of an EKID chaplaincy in the West German Army.

PEOPLE

Missionary honored by Republic of Korea: Mrs. Hira Vokel, a Presbyterian missionary who was born in Korea sixty years ago, was honored by the Republic of Korea for her work among women inmates of the national prison in Seoul. Mrs. Vokel has for the past three years been teaching Bible classes six hours a week to women inmates. She also conducts a monthly church service in the jail and is training others to take up her duties in the future. Some one hundred women, two-thirds of whom were formerly Communists, have professed conversion to Christianity.

Dr. Petticord re-elected NAE president: Dr. Paul P. Petticord, president of Western Evangelical Seminary, Portland, Ore., was re-elected to his second one-year term as president of the National Association of Evangelicals. Others elected at the association's annual meeting in Buffalo, N. Y., were: First vice-president, Dr. Herbert S. Mekeel, minister of First Presbyterian Church, Schenectady, N. Y.; second vice-president, Rev. Thomas F. Zimmerman, of the Assemblies of God, Springfield, Mo.; treasurer, Robert Van Kampen, Wheaton (Ill.) layman; secretary (re-elected), Rev. C. C. Burnett, Springfield, Mo.; Youth Commission chairman (re-elected), Rev. Gunnar Hoglund, Chicago.

Gwendolyn Webster



WELDON B. BLACKFORD, Editor

My Experience at AYF Camp

By GWENDOLYN M. WEBSTER

As a brand-new high school graduate life for me was as drab and barren as Death Valley. I would greet each morning with "How can I stand another day of this?" In fact, I had reached the point where I wanted to kill myself. Yet, I had everything—popularity, a bid to the largest sorority in high school, a beautiful home, attractive clothes and a future promising a college education. During my early high school days I had dreamed of having all this, and now having it, I was desperately unhappy.

I felt that the summer months would prove unbearably dull for I wouldn't have the active schedule of a popular high school senior to keep me occupied; I couldn't continue my secret dancing lessons my friends had been giving me, nor could I practice the latest jazz hits on our piano at home, for my godly parents forbade it.

Just as I had resigned myself to a dull summer at home, an invitation was extended to the family to go to an Alliance camp meeting and youth conference at Arlington, Texas. I couldn't imagine the ten days as being exciting, just going to meetings three or four times a day. But we went. In the warmly spiritual atmosphere that prevailed I was just as miserable as I had expected to be. I felt God's conviction heavier upon me, but to each invitation I would say a more determined "No." The last night I was pretty scared, but then I threw this fright off.

Later in the summer we attended another ten-day camp of the Alliance—Pinecrest Camp in the beautiful Ozark Mountains, Arkansas. The first few hours of the camp fascinated me. Everything was "rough" and it was pleasantly strange to me. Then I remembered that this was another one of "those" (Christian) camps, and with a nasty attitude I joined the activities. At first I couldn't understand the loving spirit these Christian people manifested; it was different from the comradeship I shared with my worldly companions. However, soon I spurned His love and did exactly as I pleased. Service after service I turned away from the tent more deeply convicted than before, and yet more set against surrender.

By Saturday night the whole camp knew I was desperate and they were agonizing for my soul. Then the last day came, August 17, 1955; I shall never forget that day. The closing service of the camp came and went; the last invitation song was sung and the invitation closed. The meeting was dismissed. I began wondering why people weren't leaving. But I knew why; they knew I had to get saved, and I knew it, too!

"This is the last night, maybe your last chance; won't you say 'yes' now?" came at me from loving hearts. I stood dead still hearing "No! No! Not yet. Never!" screaming in my brain, and yet feeling the Saviour's gentle knock at my closed heart's door.

Finally, I could stand it no longer; I knew God's Spirit was dealing with me for the last time. By His grace, I won the first battle—the battle of the altar. Even after I went to the altar, the war was still on in my soul. I was not even willing for God to make me willing to let Him save me; I was so stubborn. But finally I asked Him to make me willing and this was what God needed. He sent me help; He broke my stubborn will, and then I was able to ask God to forgive my filthy, sinful deeds. Joy flooded my soul as I received Christ as my own Saviour. His infinite love filled my whole being.

Where were my worldly desires of thrills, loud music, dancing, excitement? Where was the bitterness I felt for my parents and sisters? Where was my dislike for the things of God? Where did all my vile sins go? In a twinkling of an eye, they were all under the blood of Calvary!
—Condensed from COUNCIL FIRES.

Contest Corner

A letter from a church in Pennsylvania reads, "I do not have a program to submit for your Program Contest, but we had something last week in AYF which I thought was most interesting.

"One of our high school girls told us that her teacher had been teaching the theory of evolution. One of the fellows brought up the subject in our Sunday school class. We decided this would be a good topic for an AYF meeting."

They did just that! A neighboring Alliance pastor who had his M.A. in English and had studied science was invited to speak on the subject, and the meeting was very successful.

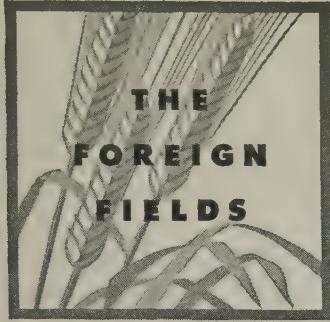
Good programs are necessary. Don't put off sending them to the Program Contest. Deadline: May 31, 1957.

AYF Guide

Bible Reading Plan for School Days

May 20-24

Monday	Genesis 37
Tuesday	Psalm 39
Wednesday ..	Matthew 12:22-45
Thursday	Psalms 87, 88
Friday	Acts 21:1-17



Over Andean Trails

By REV. JOHN SWIFT, Peru

Rev. Charles Good and I were on our way to visit the remote regions of Tayabamba and Huacrachuco.

We left Trujillo early on Tuesday morning in a dilapidated truck, wondering if the vehicle would hold together over those terrible roads. With numerous stops for emergency repairs we traveled all day, all night and all the next day, jolting and bouncing our way into the mountains. The second night out we stayed in a crude hotel at a mining center. Late the next afternoon we arrived at the end of the auto road.

The following morning we started off by muleback. Arriving in Tayabamba late in the afternoon, we decided to remain there for the night rather than continue to our destination, the village of Chaquecocha, where we were to hold a Bible convention.

That night we held a meeting in the Tayabamba church, a meeting not on our schedule but made possible because of the delays. We had fretted at those delays, but truly "all things work together for good" for that was a night of decision for four people who prayed the penitent's prayer and found that the grace of God was sufficient for them.

The next day we reached Chaquecocha, which is about 13,000 feet above sea level. There we found a group of believers and interested folk gathered for a time of spiritual refreshing. God met with us on the slope of that Andean mountain, so bleak and bare. The chill breezes did not detract from the warmth of spirit with which the messages from the Word were received. Twelve

people professed faith in Christ and a number of backsliders were reclaimed.

We returned to Tayabamba, where we held meetings two nights, encouraging the brethren in the faith. On Wednesday, we set out for Chilcapampa in the Huacrachuco region, two and a half long, weary days of mountain trail away. By nightfall we had not yet reached the village where we had planned to stop. Continuing in the dark, we let our mules pick their way cautiously along the narrow trail, skirting a precipice and winding around the shoulder of a mountain. At last we reached our destination and were able to secure a room where we cooked our supper and then unrolled our sleeping bags on the dirt floor for needed rest.

The next day's trip was long and hard, and at nightfall we sought shelter in a hacienda. There was no room available, but an open gallery along the side of the building provided a roof over our heads and with our air mattresses and sleeping bags we were snug and warm.

On Friday we arrived at Chilcapampa where, despite the penetrating cold of that windswept mountainside, God blessed to the salvation of souls. Altogether in that convention, which lasted through Sunday night, there were twenty professions of faith and many of the believers took new ground spiritually.

Then we began the journey back to the coast. Our destination that

night was a cave on the mountain, at an altitude of about 14,000 feet. The trail was wet and slippery from recent rain and our progress was slow. Our muleteer, who had charge of our pack animals, wanted to stop on the open mountainside at nightfall. I was sure it was going to rain and wanted some kind of shelter, so we pressed on, the mules slipping and sliding on the muddy trail. When at last we reached the "cave" (in reality just an overhanging rock) we breathed a prayer of thanksgiving to God for having kept us from harm on that dangerous trail. And we were glad too that we had kept on till we reached the cave, for as we lay in our warm, dry beds we were lulled to sleep by the sound of the rain, which continued most of the night.

Next day we arrived at the village of Sihuas, where we spent the night and then caught a truck to take us back to the coast.

The trails are rough and there is hardship in the life of a missionary in Peru, but we rejoice in that we can carry the message of life to a people who are dead in trespasses and sins. "There is joy in the presence of the angels of God over one sinner that repenteth." And there is joy in our hearts as we think of those whose lives have been transformed by the power of the gospel and who now rejoice in the knowledge of Him whom to know is life eternal.

Breath-taking vistas and sharp precipices meet the traveler in Peru's mountains

K. OPPERMANN



Animosity Changed to Affection

By REV. EDWARD J. MAXEY, *New Guinea*

Outsiders have never been welcome in the mid-Baliem. There is a history of antagonism and hostility in this broad, heavily populated plain. When the explorer Archbold went through the area in 1948 his party of one hundred twenty men was attacked by warriors armed with spears. While making a survey trip in 1954 our fellow missionary, Rev. Einar Mickelson, was forced to walk all night to get out of the area and escape the threats of the people. A missionary party was attacked while giving medical treatment in 1955 and Rev. Lloyd Van Stone was wounded.

When we began taking steps toward establishing a station in the midst of these people, our early contacts and friendly gestures were rebuffed with threats. On several occasions we were shot at as we passed along the river in our boat.

"Why have you come?" asked a chief who met us on the riverbank. "We have come to treat your sick," we replied, "and to tell you of the God that created you and of His Son who loves you. When you hear of Him and love Him you will live differently and love your enemies. You will not fight anymore with those people across the valley." "Treat our sick and go away," the chief said. "We like to fight and live the way we do. Go away and don't come back."

That was discouraging but we thought to ourselves, "If the devil is so insistent that we not enter the mid-Baliem, it must be that there are many jewels for Christ in that area. The people's contempt of us and of our Saviour is a motivation to go, rather than a discouragement."

"Pray for the contacts being made at Tulem," we cabled the churches at home. "Tulem" is a Dani word meaning middle. We chose this name to signify the area where we wanted to build the mission station because it is in the center of Grand Valley and half way between our two present stations.

January 7, 1957, we made camp on the riverbank a few hundred yards from the village of the hostile chief. In answer to prayer God had changed the attitude of the people, and they made us welcome.

We have been here two months now. A month ago my wife and children arrived. The coming of the first white women and children they had seen has deepened the feeling of friendship. Women have begun to come around our camp and men seem no longer to look on us with fearful apprehension. An old grandfather often sits in our home and holds our children in his arms. Today he said, "Take the clothes off of this little boy and I'll take him to my village and he will be my son."

We speak often of how wonderful it is and how definitely God has changed their animosity to affection. There comes a warm glow of praise inside me when I realize our Lord is answering prayer.

At the present time work is under way on a new airstrip at this location. Dr. and Mrs. Smit have just arrived from Holland to do medical work. There will be a small hospital constructed at Tulem this year and there are already clinics being operated at the Hitigima and Pyramid Mountain stations. This ministry will contribute still further toward winning the people and gaining a favorable hearing for the gospel.

Ancestor Worship in Hong Kong

By REV. JOHN BECHTEL

According to the weekly calendar of the Kowloon Tong Church of the Chinese Christian and Missionary Alliance, Friday, April 5, was the day on which the pastor of our church would visit the homes of our members and enquirers. However, to the non-Christian Chinese population of Hong Kong, April 5 was *Ching Ming*, the yearly festival that is set apart on the lunar calendar for the worship of ancestors at the gravesides. Bicycles, pandrams, private cars, taxis, trains and buses going to the suburban cemeteries were packed with thousands of people who made the pilgrimage to their ancestors' graves to offer sacrifices and "sweep the tombs."

As early as six o'clock in the morning sons and daughters with their families, laden with fresh flowers, offerings of fruit and roast pork, bundles of incense sticks, candles, paper "hell money," strings of firecrackers and paper clothing, made their way to the main railway

Advance in New Guinea →

The building of an airstrip in the Ilaga Valley has made it possible for missionaries to occupy this populous area.

To reach this new section Messrs. G. F. Larson and D. C. Gibbons had walked from the Wissel Lakes, fifteen days over rugged mountains, at times through bitter cold and sleet. For four months the men were alone except for radio contact. Some supplies were dropped from planes, but an airstrip was imperative if they remained for a long period and to make it possible for their families to join them.

Messrs. K. E. Troutman and E. W. Ulrich, pilot, joined them in January to inspect the strip and to help in the work. The pictures above were taken at that time. Already some persons have shown spiritual hunger, notably the language informant who has been helping Mr. Larson.



station in Kowloon. Some idea of the number of people who were making this journey may be gained from the estimate given by the authorities. They reported that over 30,000 people traveled by train alone, not to mention the thousands who jammed the extra buses that were put on.

Crossing on the vehicular ferry en route to make our pastoral calls, we saw hundreds of people standing in line waiting for buses. To many of them, particularly the children, it was an ordeal to stand in queues in the blazing sun for hours. Many of them were played out before they even boarded the buses.

On reaching the graves of their ancestors, the worshipers clear away the wild growth accumulated since last year, burn incense and candles, shoot off firecrackers and sacrifice food and fruit to their forefathers. Many of the people carry small cans of paint to touch up the faded characters on the tombstones, while others decorate the gravestones with slips of red paper on which are splashes of golden paint.

The whole affair is much like a picnic. Food, fruit, wine and other edibles that are placed before the tombs for worship are later eaten by the worshipers, full respects having been paid to the deceased.

During our visitation work we met many groups of worshipers either going to or coming from their pilgrimages. Observing their zeal, the Chinese preacher whom I accompanied in the visitation work made this comment, "They visit the dead, but we visit the living."



The entire bank of earth (center) must be removed from the approach end of the strip. Missionaries taught Danis to work.



Dani chiefs and tribesmen leveled the approach to the strip. The simplest tools were used. Payment was made in cowrie shells.

Building an Airstrip in New Guinea's Ilaga Valley

PHOTOS BY E. W. ULRICH

Another advance is being made with the gospel in the Carstensz Mountains area of New Guinea. Thousands of

Danis and Uhundunis in the Valley are considered the most difficult to reach. Pray for the Larson and Gibbons families.



After days of hard work the strip begins to take shape. Standing trees at left must be removed to assure clearance for "go around."



Road rollers New Guinea style: groups of Danis ran and danced over strip to pack the clay. Missionaries made stompers to help.



Eight days and some 20,000 man-hours later: trees are removed, center line of wet wood ashes is laid and strip is ready for use.



Thousands of Danis gathered to witness the first landing of the man-made bird. Shortly afterward the men's families arrived.



Rev. H. P. Williams, pastor
Missionary Tabernacle

Incorporated in 1768, this metropolitan namesake of Queen Charlotte, wife of George III of England, is located in the geographic center of the rapidly growing area of the industrial Piedmont Carolinas. Its Scotch-Irish Presbyterian ancestors built a log cabin county courthouse on what is now Trade and Tyron Streets, the "Crossroads of the Carolinas."

Chafing under the pressing yoke of British rule, these founding fathers drew up the Mecklenburg Declaration of Independence a full year ahead of the national Declaration of Independence. It was in this historic city that the Confederate president, Jefferson Davis, and his official cabinet performed their last official acts when they wrote the surrender terms for General Johnston's 90,000 troops.

Broken by the impoverishment of Civil War, the years of reconstruction did not stifle the efforts which have made Charlotte "The Spearhead City of the New South." Today Charlotte has more textile spindles within a fifty mile radius than all the New England States.

The work of The Christian and Missionary Alliance began as an independent mission in one of the neglected areas of the city a number of years ago. During the course of the years it became an official branch of the Society. A commodious brick structure was built to care for the neighborhood responsibility. In

Charlotte, North Carolina Host City to Council

By REV. RONALD C. CARLSON

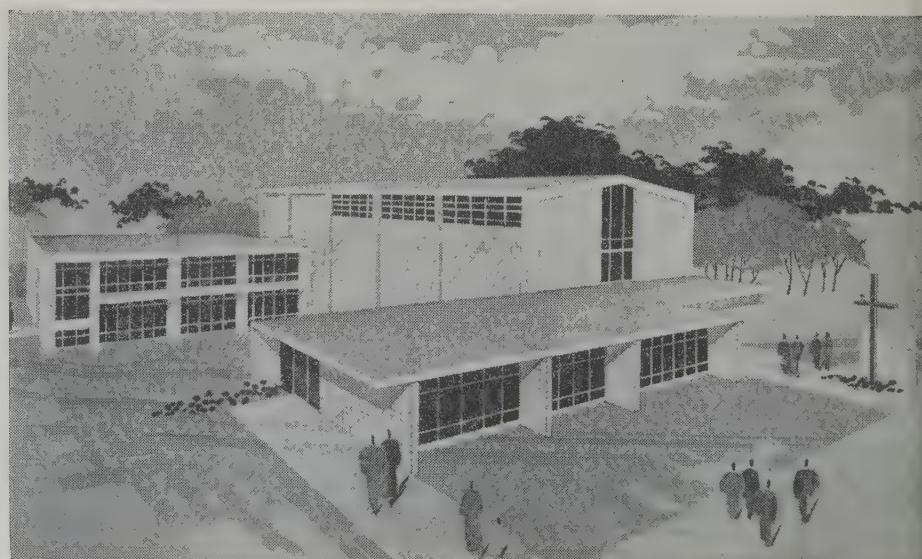
1954, the present pastor, Rev. H. P. Williams, felt the compulsion to move to a more promising location, and after the people had prayed much, a series of miracles indicated this new venture to be the will of God. A downtown lot was donated, but upon investigation it was discovered that the foundations for a building would have to be laid twenty feet below ground level. The cost would have been prohibitive for a congregation of their size. Permission was obtained to sell the lot in order to purchase another. From the sale price, four and a half lots were purchased on a main boulevard two and a half miles from the center of town. The selling price of the property that had belonged to the church was on a cash basis without an investment loss. Within six months after the purchase of the lots, the church erected a modern edifice with a seating capacity in the main auditorium of 700 persons.

The church is enjoying a steady growth and is fulfilling an ever-increasing ministry in the city. During the past three and a half years, fifty members have been added, and a 250 per cent financial increase has caused great expectation for further development. A new modern educational unit is planned for the immediate future. (Picture below shows finished project.)

The Missionary Tabernacle has continually challenged its people to Christian service. Five of its young people are now in Bible schools preparing for future ministry, one is waiting appointment as a medical missionary and three of the young people are in full-time service with other denominations.

Now in its new location, the Missionary Tabernacle is gaining a momentum which encourages high expectation for an enlarged spiritual ministry in this largest city of the Carolinas.

Charlotte's new Missionary Tabernacle is in tune with its progress



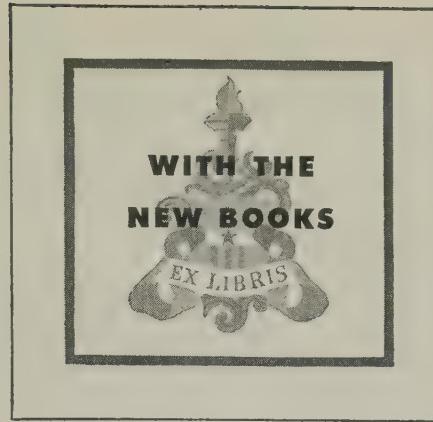
Man Does Not Stand Alone, by A. Cressy Morrison. Fleming H. Revell Co. (1954), Westwood, N. J. 107 pages, \$1.25.

This is the seventh printing of a book popularized by a condensation published in *Reader's Digest*. The author is at home in the field of the natural sciences. He is past president of the New York Academy of Sciences, member of the Executive Board of the National Research Council, fellow of the American Museum of Natural History and life member of Royal Institution of Great Britain. He writes from broad knowledge in many fields.

The one purpose of the author is to show that there is intelligent design in the presence of human life on the earth. "There is not one chance in millions that life on our planet is an accident." Mr. Morrison thinks that the conclusions of the natural philosophers were completely eclipsed by the advent of Darwin's work. The arguments since Darwin have emphasized the adaptation of man to nature. Now it is time for a "renewed investigation of the evidences of the adaptation of nature to man." Mr. Morrison brings out the venerable teleological argument for the existence of God, dressed up with the undergarment of Darwin's evolution.

The author finds many evidences of design in nature and they can be accepted as valid regardless of his philosophic presuppositions. The earth, for example, is marvelously designed for human life. It is just the right distance from the sun to be warmed not too much or too little. The sun gives off just the right amount of radiation. If it gave off half as much, we would freeze; if half as much more, all life would have been extinguished long ago. The earth is tilted at just the right angle of 23 degrees. The moon is fortunately as far away as it is. If it were 50,000 miles instead of 238,000, the tides would be so enormous that even mountains would soon erode away. The atmosphere also is a rare combination of gases necessary to sustain life. "There is not one chance in millions that they should all be at one time on one planet in the proper proportions for life. Science has no explanation to offer for the facts, and to say it is accidental is to defy mathematics."

The author's conclusion is this: "The existence of these facts cannot, therefore, be reconciled with any laws of chance. It is impossible, then, to escape the conclusion that the adjustments of nature to man are far more amazing than the adjustments of man to nature. A review of the wonders of nature demonstrates beyond question that there are design and purpose in it all. A



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program is being carried out in all its infinite detail by the Supreme Being we call God."

We appreciate the contribution by Mr. Morrison for the case of design, but the discussion also points up the limitation of natural theology. The author repudiates "dogma." He makes no reference to revelation nor to God as revealed in Jesus Christ. The only goal he can see in the evidence along with his view of evolution is the creation of intelligent minds. To him the evidence of design is "a light in the vast mystery that at present surrounds the apparently unknowable which may lead us to a recognition of a universal and Supreme Intelligence."

Would that Mr. Morrison and many scientists like him would come to know Him, who is the Light of the world.
—S. A. WITMER.

Apraham Hoja of Aintab, by Rev. Vartan Bilezikian. Light and Life Press, Winona Lake, Ind. 151 pages, \$1.50. (Order from the author, 84 Bowers St., Newtonville 60, Mass.)

In the early years of this century the Lord sent revival to Armenia, and soon after Satan attacked the believers through terrible persecution. Vartan Bilezikian, an Armenian pastor, has written the story of the revival and of Apraham Hoja, a man who preached with fire and taught with discernment and walked humbly with the Lord.

This brief book is not light reading. It is no tale of superficial cheer for thin-skinned Christians. But it is no mere story of Turkish horror, either, for always Christ was there and the believers sang with joy. We Americans, who know so little of the Church of Christ in Armenia, will do well to read this for our profit. More im-

portant than the history is the recounting of the Lord's dealing with Hoja and with many other Christians, and their love for Him. Apraham Hoja wanted no rewards and no honor for himself and strictly forbade even the purchase of a wooden coffin for his body. As he would have desired, this book is not written to honor him, but the Lord whom he served.—HELEN SIGRIST.

Mark's Sketchbook of Christ, by Helen J. Tenney. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 103 pages, \$2.00.

This workbook for teen-agers is designed for use in Christian day schools, week-day schools, vacation church schools, camps and educational programs on foreign mission fields. This reviewer would suggest that it points the way to better Sunday school materials also.

The book provides opportunity for problem solving and the answering of intriguing questions. A pupil of average ability could not work through the assignments without a knowledge of Mark's entire Gospel being stamped indelibly upon his mind.

The Gospel of Mark is carefully outlined under headings readily understood by a teen-ager. One is impressed with the variety and uniqueness of the exercises which require that the pupil go to the Bible for all answers. Facts rather than interpretation are stressed. The course is well arranged with reviews for each assignment.

There are tips for teachers with suggested outlines of the Gospel of Mark, special projects, a well chosen bibliography, a glossary of Biblical terms and blank sheets for teachers' notes.

In format the book is of workbook size, durably bound in heavy flexible cardboard. The pages are of heavy, dull-finished bond suitable for writing with either pencil or ink, and the printing and spacing are excellent.—HAROLD C. MASON.

Books in Brief

Chinaman's Chance, by Harry Liu and Ellen Drummond. Moody Press (1956), Chicago, Ill. 143 pages, \$2.50.

Harry Liu has written a testimony to the goodness and grace of God as he tells of his boyhood in China and training in America to be a missionary to his people, and how he has witnessed for Christ around the world. Though countless difficulties and dangers were faced, the story is a happy one of God's never-failing provision. It is most impressive to read how the Scriptures were distributed in China in the last weeks before the Red victory and again among the Chinese on Formosa.

Letters

Can't Ignore Current Events

A year or two ago you wrote an article defining your editorial policy for the WEEKLY concerning dabbling in current events. Your position, I believe, was that this particular paper is dedicated to the spiritual growth of its readers. That it is fulfilling its mission, I can give personal testimony.

With your current events policy, however, I most heartily disagree. If a civic event has no particular moral content, then I do agree with you. After all, we have *Newsweek* to read, too! But when impending legislation, for instance, would involve the spiritual welfare of our nation and of individual Christians, how can you keep silent?

To be specific, in the March 13 issue, under the "Religious Caravan" heading, was reported an item concerning changing our immigration laws to allow up to 5,000 foreign clergy and members of religious orders to enter this country each year, regardless of quotas. A person doesn't need to be in the genius class to figure out who is promoting such legislation or what religious orders would come pouring in. The Catholic Church admits it is desperate for workers and has before now tried to get increased numbers of its foreign personnel into this country.

Surely the religious freedom of our nation is involved in this particular current event. Here is an opportunity for us to exercise our privileges as citizens by writing to our congressmen urging them to defeat such legislation. I believe we should remember our government leaders in prayer daily, but I do not believe prayer is a substitute for doing when there is something we can do. I wouldn't have the nerve to ask God to lead my three congressional spokesmen if I saw the opportunity to write to them but was too indifferent or lazy to do it.

My guess is that if this proposed legislation ever gets out of committee our Catholic neighbors will be threatened with overtime in purgatory if they don't write to their congressmen about it! Maybe a few of us would quit sitting on our hands if we had a little purgatory dangled in front of our faces occasionally!

Back to the editorial policy: I believe the least that could have been done by the WEEKLY would have been to add a sentence to this news item calling attention to just what was involved in this legislation and urging each person to write to his congressman about it.

It is my observation that we Alliance people are so busy being good heavenly citizens that we don't like to be bothered with the details of being top-notch earthly citizens. I doubt whether we can be the former without first being the latter.—Mrs. W. F. DRISCOLL, Covington, Ky.

• A practical suggestion which many readers will wish to act upon.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Marjorie Miller left New York May 2 by plane for Costa Rica where she will engage in language study before proceeding to Ecuador. Miss Miller is a graduate of Nyack Missionary College and has been working in the Kentucky mountains for the past six years. She is a member of the Senft Memorial Church in Altoona, Pa. Her home is in Tyrone, Pa.



Barbara Senf
Peru



Marjorie Miller
Ecuador

Miss Barbara Senf left Los Angeles April 30 for Costa Rica for language study, after which she will go to Peru. Miss Senf has been working in her home church, the West Washington Community Church, Los Angeles, since graduating from Simpson Bible College.

On Furlough

Rev. and Mrs. R. M. Clemmer arrived in Los Angeles April 22 by plane from the Philippines where they have just completed their third term of service. Up until the last year they have been in charge of the home for missionaries' children in Zamboanga City.

Rev. and Mrs. John M. Garrison and children, John, Theodore, and Mary, arrived in New York April 23 from India where they have just completed their first term of service. They have been stationed at Palanpur. Their furlough home is to be in Owen Sound, Ont., Canada.

Rev. and Mrs. D. W. Ellison arrived in New York April 30 from Cambodia, having completed their fifth term of service. Mr. Ellison was chairman of the Cambodia field until the last two years, in which time they have been

in charge of a relatively new work in Kompong Cham.

Misses Leona St. John and Rosalie Fenton, R.N., arrived in Pittsburgh April 27 by plane from New Guinea. They have completed their first term of service, having gone to the field in 1953. They were stationed at Homejo, in the Kemandora Valley.

The New Generation

To Rev. and Mrs. W. F. Bryan, Toledo, Ohio, a son, Daniel Jaffray, March 29.

To Rev. and Mrs. Robert Cowles, Philippine Islands, a daughter, Esther Ruth, on April 20.

Church Moves and Changes Name

On April 7 the first services were held in the new Alliance Church at Yorktown Heights, N. Y., by the congregation formerly known as The Christian and Missionary Alliance of Peekskill, N. Y. For more than twenty years this group met in an old building formerly owned by another denomination.

The Yorktown Heights community is a newly-developed area and the church is strategically located for an expanded ministry. The Lord's blessing has rested upon this new venture from the beginning. The pastor would be happy to receive the names of any Alliance families who have moved into the area. Write to Rev. Robert Sawders, R. D. No. 2, Crompond St., Peekskill, N. Y.

Deliverance Campaign in Mt. Union, Pa.

Rev. William H. Lewellen, Clymer, N. Y., conducted a "Deliverance Campaign" in The Christian and Missionary Alliance Church at Mt. Union, Pa., March 20 through 31, with many visible results. "Prayer periods preceding the evening services and every morning of the campaign brought one of the most outstanding revivals ever held in the area," writes the pastor, Rev. Paul K. Schuler. Many people came great distances to witness the outpouring of God's Spirit. Seventy-eight persons testified to instantaneous healing.

Successful Meetings, Mortgage Burned

Rev. Frank D. Smith, pastor of Alliance churches in Gray and Quecreek, Pa., writes of two weeks of successful revival meetings at Gray and a mortgage burning service at Quecreek.

Evangelist Holmes R. Grove preached the old-fashioned gospel effectively and with power at Gray. Thirty-six believers rededicated their lives to the Lord and several young people received Jesus Christ as Saviour. Others sought the infilling of the Holy Spirit and still others received physical healing in answer to prayer.

The mortgage burning service was held in the Harrison Church at Quecreek, Pa., on March 10. Rev. Donald McGarvey, who began the work, burned the mortgage and brought the message of the afternoon. Rev. Mr. Moshalder, of Johnstown, Pa., who was also instrumental in opening the church, was present and also spoke.

Sunday

READING—Proverbs 18:14-24.

TEXT—"The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" (verse 14).

How true it is that trouble never comes alone! When the adversary gets your body under, he loves to strike your soul and inject the fiery darts of discouragement and doubt. You must not wonder if the trial strikes into the very depths of your being and you . . . fall into heaviness of spirit. This is the hardest of all temptations. . . . We are so apt to conclude at such a time that the Holy Spirit has left us or we would not be so depressed. Beloved, this is not so. There was a time when the Master "began to be sorrowful and very heavy." Paul had to say, "We . . . had no rest, . . . without were fightings, within were fears." Do not wonder, therefore, if your heart may sink sometimes in deep and long depression. . . . Perhaps the Lord is crucifying you to your natural exuberance of spirit and teaching you to take your joy by faith from the Holy Ghost, and so find an everlasting joy.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Psalm 73:13-28.

TEXT—"Whom have I in heaven but thee? and there is none upon earth I desire beside thee" (verse 25).

When we say we love God with all our heart it is often but idle words. . . . We have been taught to speak thus from our earliest childhood and we continue when we reach maturity, not understanding what we say. To love God! This means to love no other will but His alone; this means to faithfully observe His holy commandments, to have a horror of sin. To love God! This means to love the things Jesus Christ loved—poverty, humility and distress; this means to hate the things Jesus Christ hated—the world, its vanities and our sinful passions. . . . This means to converse gladly with Him, . . . to sigh and long for Him. O false love, to have no wish to see His thy soul loveth.—FÉNELON.

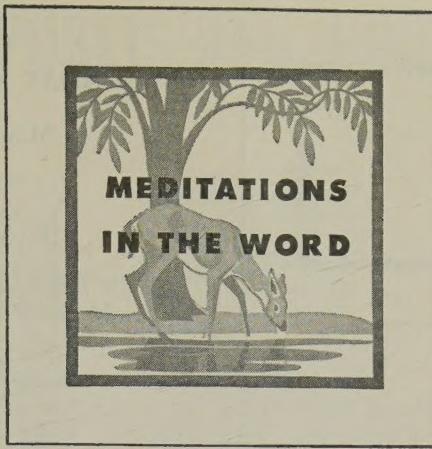
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Matthew 10:24-33.

TEXT—"It is enough for the disciple that he be as his master, and the servant as his lord" (verse 25).

Souls in whom grace is triumphant are not beyond or above the cross. Such grace enables us to bear the cross, but it does not deliver us from it. Madame Guyon was willing to follow in the steps of the Saviour whom she loved. Christ had crowned her, and perhaps it was a crown of thorns. But He Himself had worn it, and that was enough to



Compiled by EDITH M. BEYERLE

make it infinitely dear to her heart. Spiritually she had entered into rest. But the rest of earth ought not to be confounded with the rest of heaven. The one sleeps amid roses and is wrapped in sunshine; the other has a dwelling place with clouds and tempests for its canopy, with thorns and briars for its covering. She welcomed, therefore, the cross still, now and in all time to come, till her head should be laid in the grave.—THOMAS UPHAM.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Revelation 21:1-8.

TEXT—"God shall wipe away all tears from their eyes" (verse 4).

Help me to place in Thy hands today
The things that my heart most fears—
Tomorrow's anguish and bitter pain,
Tomorrow's sorrow and tears;

My grace is sufficient for thee today:
Pillow upon My breast
Thy weary head; in My encircling arms
Thou shalt find rest;

Be still and trust—tomorrow's tears
May all be wiped away
By God Himself, O grieving heart,
Thy Lord may come today.

—MESSENGER OF PEACE.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—2 Corinthians 5:14-21.

TEXT—"We are ambassadors for Christ" (verse 20).

Not called, did you say? Not heard the call, I think you should say. He has been loudly calling ever since He spoke your sins forgiven, . . . entreating and beseeching you to be His ambassador. Put your ear down to the Bible and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonizing heart of humanity and listen to its pitiful wail for help. Go and stand by the gates of hell and hear the damned entreat you to go to their

father's house and bid their brothers and sisters not to come there. And then look the Christ in the face, whose mercy you profess to have received and whose words you have promised to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to all the world.—WILLIAM BOOTH.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—1 Chronicles 22:11-19.

TEXT—"Set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God" (verse 19).

In his admonition to his son, David began at the right end. Some fathers would have advised, at least in effect, "Build ye the sanctuary, and then, when all of that very important work is completed, take some time off for seeking the Lord." But David put the emphasis where it belonged. And this all-important principle is applicable to everything in the Christian life. "God first" should always be the motto. And if God is put in the first place everything else will fall into proper and satisfactory adjustment. One's relationship to God is to endure throughout eternity, while the relationship to service, if rendered apart from its proper secondary place, will pass away with time and most probably be burned up as "wood, hay stubble" at the judgment seat of Christ (1 Cor. 3:11-15).—PAMEII.

Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

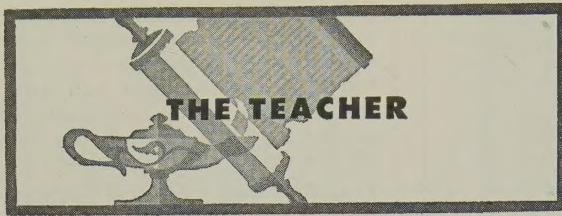
READING—Luke 3:12-20.

TEXT—"One mightier than I cometh . . . : he shall baptize you with the Holy Ghost and with fire" (verse 16).

Fire consumes and cleanses by consuming. Fire is the only agency that will thoroughly purify. Some microbes and germs can be destroyed only by fire; soap and water may move them, but fire alone destroys them. There is something vile and sinful in the human heart that can be reached only with one remedy and that is the purging, fiery baptism of the Holy Ghost. . . . Isaiah, in the presence of the Holy One, sensed the uncleanness of his lips and the defilement of his heart. Then came an angel from God's holy presence and laid a live coal upon the unclean lips, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged," or consumed. Then said the prophet, "Here am I; send me."—C. J. HALLMAN.

Pray for Israel, Jordan, Syria; Central South Atlantic Districts.

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SUNDAY SCHOOL LESSON—MAY 26, 1957

A Man of Peace in a World of Strife

Genesis 26:17-29

DEVOTIONAL READING—Isaiah 55:6-13

GOLDEN TEXT—“*Blessed are the peacemakers: for they shall be called the children of God*”—MATTHEW 5:9.

BACKGROUND AND LESSON ORIENTATION

The Bible does not narrate events for the sake of recounting facts. Omitted factors are redemptively unimportant; included factors are purposive. This story of the son of Abraham is illustrative of an important principle. God blessed Isaac because he was the son of Abraham through whom His covenant promises were being realized. Abraham had been delivered from some very serious circumstances resulting from his mistrust of God. God had been faithful. Now Isaac experienced the same providential care. The intervening story of Jacob and Esau shows how Jacob was blessed as the son of the covenant. It can be a snare to a man to know that he is blessed for reasons outside his own character. He interprets grace and mercy as the emblem of immunity from judgment. Carelessness results.

SIMPLIFIED OUTLINE

1. *Isaac Recovers Abraham's Wells*—Genesis 26:17-19.
2. *Strife Over the Water Supply*—Genesis 26:20-25.
3. *A Treaty with Abimelech*—Genesis 26:26-29.

KEY WORD ANALYSIS

(1) “Stopped them” (v. 18), used to describe the attempt to fill with debris, stones. Out of sheer hatred they were trying to render Abraham’s wells useless to Isaac. When Isaac recovered them for use they claimed them. Thus Isaac was a victim of unreasonable acts of hateful men.

(2) “Springing water” (v. 19), the

equivalent of an artesian well. This is the same as “living water,” the bubbling action of a hidden spring. This was the best water available, another evidence of God’s favor.

(3) “Beer-sheba” (v. 23), meaning “well of seven,” which would recall the oath made there (vv. 28, 29). This place, rich with tradition, figured in the lives of all the patriarchs.

COMMENTARY ON THE PRINTED TEXT

1. *Isaac Recovers Abraham's Wells* (Gen. 26:17-19).

After Isaac left Gerar he went out to dwell in the nearby countryside, a valley area dominated by the influence of the city. He lived the life of a shepherd in the green valley areas. By constantly moving he was able to provide for his flocks. His manner of life as well as the interference of Abimelech’s men kept him a nomad. The need for water caused him to recover the wells which Abraham had dug while sojourning there many years before (20:1).

Abraham’s strength and prestige had preserved these wells. Hatefulness to Isaac made them a source of strife. Isaac, under God, recovered the wells, named them after spiritual experiences he had had. This is a touching tribute to his father.

Since the valleys were occupied by local shepherds looking for pasture and water and since Isaac was a stranger in the land, jealousy was inevitable. This was based on Isaac’s ability to

discover water as well as God’s special favor toward him. The story moves from one encounter to another, one recovery to another, one removal to another. Isaac was indeed a man of peace in a world of strife.

2. *Strife Over the Water Supply* (Gen. 26:20-25).

We have a picture of a man whom God is signally blessing, but a man who is plagued and pestered by his fellows at each new blessing. The Philistines pressed their property rights. This usurper had no right to it. The clue is “the Philistines envied him” (v. 14).

Esek, meaning “contention,” commemorated not only God’s blessing but man’s jealousy. Isaac seems to have been a profoundly patient man. Desiring peace, he kept on the move. God gave him water wherever he went. To see wells of water spring up wherever he dug only further annoyed his enemies. Jealousy turned to “hatred,” signified by Sitnah. The Philistines, educated to local deities, were amazed to see God’s blessing follow Isaac.

Finally Isaac became far enough removed not to be a threat to the economy of Gerar and left behind him a free water supply. The strife ended. Isaac applied the name Rehoboth (“rest”), for now he dwelt in peace. In this peacefulness God appeared to Isaac and reassured him of his relation to the covenant. Isaac built an altar and worshipped God.

3. *A Treaty of Peace with Abimelech* (Gen. 26:26-29).

An embassy of three men of power and prestige came to Isaac. They had recognized in him a growing power and were wary of making an enemy out of one to whom God was so favorable. Isaac’s question must have unnerved them. The men were not candid about their intentions. They were courting Isaac’s favor because they saw he was God’s man. They asked for a treaty of peace which was graciously granted by this man whose relation to God meant he had nothing to lose. Again it was proved that God can give His children favor with men.

HELPFUL HINTS FOR LESSON PREPARATION

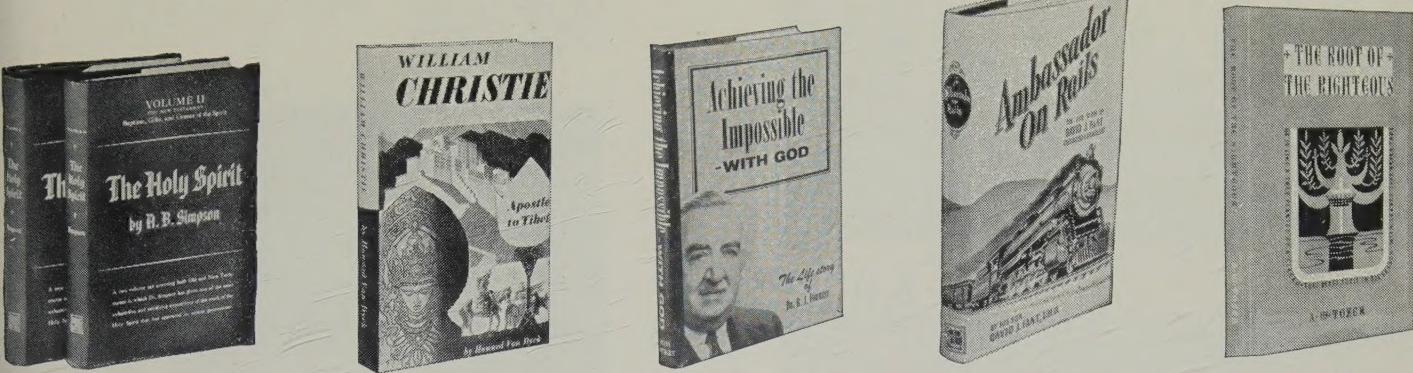
This lesson has one prevailing issue. Isaac was a man whom God blessed because he was the promised son of Abraham. He was in the stream of redemption. The world of strife in

which he lived was tempered by the overshadowing presence of the God whom he served. The heathen about him were able to detect God’s blessing in his life. Peace was effected because of God’s providential dealing with him.

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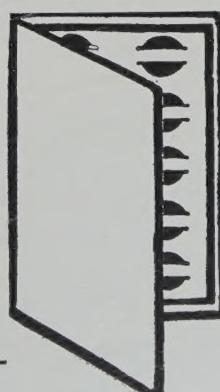
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Allies in the Faith

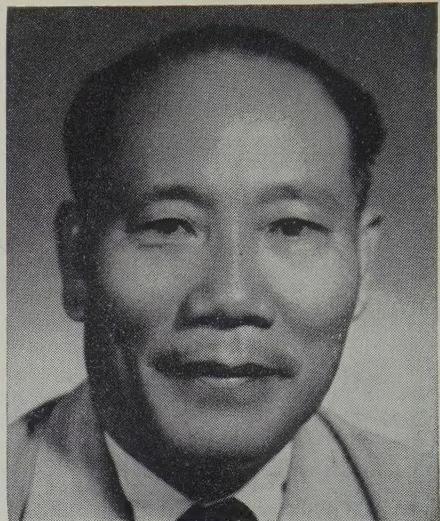
CONSISTENT with the vision and character of the Society being formed under his leadership, A. B. Simpson early stressed its "special calling." He clearly conceived of an alliance in which Christian men and women, called into a close intimacy with the coming Lord, might give emphatic testimony to the full message of the gospel and unite in aggressively making it known, particularly in neglected areas at home and abroad.

A primary objective of this pioneer missionary society was the land of Annam (now Viet Nam). Along with Tibet it was looked upon as "one of the earliest fields of new aggression by the people of God" (*Word, Work, and World*, 1887).

Seventy years after these words were written it is not easy for us to realize the audacious faith in the heart of the man who penned them. A people who once repelled all efforts to reach them have altered their attitude to one of appreciation for the missionaries. Where once government officials shook their heads and predicted certain failure, they now welcome and approve gospel work being done. Where heathenism once presented an unbroken and hostile front, there now are 143 vigorous churches with 12,519 members. Were children taken into account, and others who show active interest, the Christian community would exceed 40,000 persons. Beyond this the influence of the churches is incalculable.

"Four years before the close of the last century Dr. Simpson cried out with apostolic zeal and holy ambition, . . . 'Shall our *Four-Year Enterprise* . . . see Annam . . . represented in the twentieth century convention of The Christian Alliance?' " (*After Fifty Years*, p. 78). This year that cry is fulfilled. Rev. Le-van-Thai, President of Viet Nam's Evangelical Church, is a delegate to the General Council.

Once Mr. Thai organized groups to disrupt church services and to stone the preachers. Later he himself suffered persecution as a believer. Representing a church which in turn is carrying the gospel to the tribes of the interior, Mr. Thai's presence at Council speaks not only of realized faith but of the "ever widening ministry," and the goal before us and our allies in the faith.



Rev. Le-van-Thai, President
The Evangelical Church, Viet Nam

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